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Disinterested Affection.

The charity which seeketh not her own, illustrated by example, in the conduct of the apostle Paul.

I. CORINTHIANS X. 33.

"Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved."

(Concluded from p. 226.)

IF Paul was of such a disposition, as hath been described, it may perhaps be thought, that he must necessarily be more miserable than happy, so long as the greater part of mankind are sinful and miserable.

If it is the nature of true benevolence, of holy love, to be happy in the happiness of others, and to make the subject of it seek and labor to promote their happiness, as the source of his own, will it not follow, that a person of such a spirit will be pained and grieved at the misery of others?—that, if he believed and knew great numbers would be extremely miserable for ever, his grief and sorrow must be great indeed? And, of consequence, that he could never be completely happy, but in a view and firm belief of the final happiness of all mankind; yea, of all intelligent beings? Can any thing short of this, completely satisfy the feelings of such a benevolent heart? In reply to this, it may be proper to make the following observations:

1. It is true, that the misery of any creature is, in itself considered, contrary to the feelings of a benevolent heart.

True benevolence is averse to all pain or misery, in itself considered, by whomsoever endured. A view of the sin and misery of the Jews was very painful and grievous to the heart of Paul. This he expressed in

a very emphatical manner.—"I say the truth in Christ, I lye not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart ——for my brethren, my kinsmen according to the flesh."—And the man Christ Jesus, when in the form of a servant, was very sensibly affected at a view of their approaching misery and ruin for their incorrigible wickedness. "He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

2. It doth not appear how a benevolent heart can be reconciled to the existence of misery, and completely happy whilst it does exist, but only from a full conviction, that it is not only deserved and just; but also necessary to the greatest good or happiness on the whole. But if this is clearly seen or firmly believed to be the case, the benevolent heart will not be the less happy, on account of the existence of so much evil as is necessary for this end. For nothing is more common than for men cheerfully to submit to a less evil, when necessary, for the sake of a greater good.

3. Before the existence of sin or misery commenced, beings of such finite understandings —of such scanty views and limited capacities, as all mere creatures, and, especially, as mankind are, would probably have thought it could not be for the best, that it should come into existence; but that a system, into which sin and misery should never enter, must necessarily be the best, and comprise, on the whole, the greatest quantity of real good and true happiness. But the fact hath proved, that God judged otherwise.

The infinite wisdom and power, justice, goodness and faithfulness of God, render it certain, that he could have prevented the existence of sin and misery, if he had chose and designed, on the whole, to prevent it; and also, that he would have willed to prevent it, if he had not judged and known the existence of these evils was necessary for the best good of the system, on the whole.

So likewise, now, men of a benevolent heart might still think, if not otherwise informed by God, that it would be much better, on the whole, and produce the most glorious and happy system, if all evil was to be wholly destroyed and for ever exterminated. But if, by the express declarations of the word of God, it appears, that he judges otherwise; and if at the day of judgment and thenceforward, the same shall be proved by his conduct; there will be sufficient evidence, to satisfy all who believe the absolute perfection of God, that the existence of evil is necessary to the greatest good, on the whole. And, probably, all holy creatures will then, and thenceforward, clearly see how the existence and continuance of all the evil which doth continue, is necessary and subservient to a greater degree of real good and true happiness than could otherwise have been effected. Hence, they will be completely happy, since the benevolent heart must necessarily be most completely gratified with

the attainment of the greatest attainable sum of real good and true happiness in the system.

On what hath been illustrated, it may be proper to remark,

1. The benevolent spirit required in the gospel—the charity or love, which seeketh not her own, though perfectly contrary to a selfish spirit, is not opposed to or inconsistent with desiring and seeking our own happiness: or, in other words, The spirit of true Christian love is no more opposed to or inconsistent with desiring, aiming at, and seeking our own true happiness, than a selfish spirit; but it is, in its nature, so different from and contrary to selfishness, that it leads us to seek our own happiness in different objects, from different sources, and in different ways.

The benevolent man, no less than the selfish, is constantly seeking the object or end, which is most grateful and pleasing to his heart, and in which, of course, he places and expects to find his greatest delight or happiness; and the different nature of the principle, spirit, or disposition, from which they respectively act, appears and is expressed, by the different objects or ends, which they *ultimately* seek, as being in themselves most grateful to their hearts.

The hypocritical, selfish Pharisees gave alms: so doth the Christian. The Pharisees did it, that they might have glory of men; and they had their reward. The object, then, ultimately sought by them, was not the good of others; but whatever subordinate view they might have to the relief of the distressed, they acted with a further view to obtain praise or glory of men, as the end in itself was more pleasing and happifying to their hearts; which proved that they acted from a selfish spirit. But the real Christian gives alms to relieve his neighbor from distress, or to increase his comfort and happiness, because this is in itself an object agreeable to his heart. The pleasure arising from the comfort and joy of his neighbor, independent of other considerations, is with him a sufficient motive to contribute for his relief and comfort. In doing thus, he as really seeks an object most grateful and pleasing to his heart, as the Pharisee doth, in giving to be seen and obtain glory of men; but from the different nature of their ultimate ends, the different nature of their dispositions appears, the one as altogether selfish, the other as truly benevolent.

If a man engages in the sacred work of the gospel ministry, because his disposition is such, that he finds the greatest satisfaction in doing and communicating good, and especially in contributing, under God, to the spiritual and eternal welfare of his fellow-creatures, he will direct all his labors and studies to this end. And if his labors are crowned with success; if sinners are converted—edified—comforted—stand fast in the faith—grow in grace, and rejoice in hope of the glory of God; he is peculiarly gratified. His heart is filled with joy. In the happiness which they enjoy, and the glory thence redounding to God, as the fruit of his labors, he rests satisfied, as an ample

compensation of all his laborious services and self-denial.

This man acts with a constant view to that end which is most agreeable to his heart, and in which he experiences the greatest pleasure and satisfaction, and in this sense, continually seeks his own happiness; but in a different object, from a different source, and from a different principle, from the selfish man. For it is benevolence or love to others, that makes their happiness a source of joy and happiness to any one, and causes him to seek their happiness as the object or end in which his own felicity is found.

Hence it may appear that the selfish and the benevolent are distinguished from each other, not so properly by the one's seeking his own happiness, and the other's disregarding and neglecting his own happiness; as by the different objects in which they respectively place their own happiness, the sources from which it is derived, the ends which they ultimately seek, and in which they acquiesce and experience the greatest satisfaction and delight. He whose ultimate end, is a good opposed to, or wholly distinct from the good or happiness of others, is entirely selfish. But he whose ultimate end, in which his heart *rests* with satisfaction and delight, is the good or happiness of others, is benevolent. And if this ultimate end be the good of *being*, the greatest good of the universe, his benevolence is genuine, disinterested, public benevolence or love, in contradistinction from selfishness, and from a limited, partial benevolence, which may be opposed to the general good.—And yet it is easy to see, that he may seek the gratification of his ruling propensity, by seeking, and rejoicing in the public good, and, in this sense, seek his own happiness, with as great engagedness—with as much ardor and constancy, as ever a selfish man seeks the end, in which he places his chief delight.

Nothing short of real good-will, benevelonce, or love to others, will render their happiness in itself considered, a source of joy and satisfaction to our hearts. But in proportion to the degree and strength of our love to them, shall we rejoice in their joy, and be happy in their happiness. Hence, the infinite happiness of God, founded in and resulting from his own infinite perfection and absolute all-sufficiency, displayed and expressed in all his works, will be a source of joy and happiness *to those only who love him.*

They who love him not, will derive no joy or pleasure from a view or consideration of his infinite happiness. But in proportion to the degree and strength of our love to him, shall we rejoice in his infinite happiness, in his glorious perfections, which are the foundation of it, and in all the good produced by the display of them, in which he himself hath ineffable delight.

He who loves God with all his heart, and his neighbor or fellow creatures as himself, will, as the natural effect of this love, experience the most peculiar satisfaction and joy in the view and contemplation of God's infinite glory and happiness, and

in all the good—in all the holiness and happiness of the created system, consisting in and resulting from the expression and display of his infinite fulness, in which God himself hath infinite satisfaction. This infinite good and happiness of the moral system will be to his heart the source of supreme joy and delight. Therefore, he will ardently desire and earnestly endeavor to contribute to this general good, by laboring to promote it among all who come within the sphere of his influence; as Paul did, not seeking his own profit, but the profit of many, that they may be saved. Hereby the spirit of holy love is distinguished, not only from what is evidently nothing, selfishness or mere self-love; but also, from all that partial and limited kind of benevolence, which may consist with, and even operate in, opposition to the general good—as the benevolence and love of parents to their children—the regard which men often have to their particular friends and connections,—and the regard which some have for the welfare of their country, as distinguished from and opposed to the interest of other nations.

We may remark again,

2. The love required in the gospel is, in the very nature of things, absolutely necessary to a feeling, experimental perception of the grand source of the most sublime joy and happiness of intelligent beings.—Whilst destitute of this love, we are altogether unprepared—totally unqualified for, and morally incapable of, participating in the oy and happiness of heaven.

Wherefore, "Let us love one another: for love is of God; and every one that loveth is born of God and knoweth God."—But, "He that loveth not knoweth not God: for God is love."

PRESBYTES.

Thoughts respecting the inconceivable worth of the soul of man, and the immense evil involved in the loss of it; suggested by Christ's words in Matthew xvi. 26.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul!"

PART II.

(Concluded from p. 231.)

THE joy and happiness of every soul which is saved, by being continued for ever, will amount to an infinite sum of real substantial good. This infinite good doth every one lose; of all this doth every one fall short, who loses his own soul.

Nor is this the whole, or any wise near the whole, of his loss, or calamity. For the soul, which is capable of peaceful and happifying perceptions and exercises, is equally capable of such as are extremely disquieting, painful and tormenting.

Selfishness, pride and ambition, hatred and enmity, anger and wrath, envy and revenge, malice and cruelty, with the

whole train of discordant, fretful, turbulent and boisterous feelings, lusts and passions, are, in their very nature, disquieting, painful and tormenting; destructive of inward peace and happiness, and productive of continual vexation, pain and anguish.

To these and all such-like lusts and passions, every soul which is lost, will be an everlasting prey. Under their dominion, the man who loses his soul, will be left for ever, a continual prey to all the vexation and torment involved in, and resulting from, their unrestrained prevalence and power.

He may also be subjected to all the painful and insupportably tormenting sensations of conscious desert of the displeasure and wrath of God, and of the hatred and contempt of all intelligent creatures—of a consciousness of being, and having acted the part of an enemy to all; and, therefore, of deserving the displeasure and abhorrence of all—of having, whilst in a state of probation, neglected, misimproved and abused precious seasons and opportunities, means and advantages, for securing eternal happiness—of wasting his time, and employing his talents, in the pursuit of mere trifles, to the utter neglect of things of real worth, and everlasting importance—of shutting his eyes against the light, and turning a deaf ear to the instructions, and warnings, counsels and reproofs, invitations, calls and offers, promises and threatenings, with which God and Jesus Christ addressed him in his word, and by his ministers and others—making light of and neglecting the great salvation—of preferring the world and the gratification of his vain, foolish and abominable desires and appetites, to all the blessings proposed and offered in the gospel—of despising and rebelling against the just God and Saviour—of having acted the most foolish and destructive, as well as criminal part, and completely ruined and destroyed himself; and therefore, of being justly cast off and rejected by God, and delivered over to suffer the effects of his terrible wrath for ever.

He may be subjected to experience the extremely painful sensations of the most mortifying disappointment of all his hopes—of being cut off and separated, for ever, from every object and enjoyment suited to gratify his inclinations, desires and appetites; whilst his desires and inclinations, and thirst after enjoyment, continue in full strength, or, perhaps, with an importunity, ardor and intenseness increased, by the continual want and disappointment.

He may, also, and doubtless will be subjected to the insupportably painful sensations of being consciously confined for ever, with the devil and his angels, and all the finally wicked, under the power and wrath of God, whom he hath disregarded and treated with contempt, and to whose character and will, to whose honor, glory and happiness, his heart is utterly opposed, whilst this omnipotent God is continually pouring in upon his very soul,

a sense of his just indignation and wrath, producing the keenest pain, and anguish, as by the flames of a fire most intensely hot.

In holy creatures, an increase of knowledge is attended with an increase of happiness. But in the wicked, whose souls are lost, the case is quite the reverse. Their souls being destitute of all truly benevolent, virtuous and happifying affections and excercises, and under the unrestrained dominion of malevolent, disquieting and tormenting lusts and passions, and they being utterly excluded from every comfortable enjoyment, and delivered over to the unceasing expressions of the dreadful wrath of God; the more they know, and the more their views and capacities are extended and enlarged, the greater will their misery be. The remembrance of past scenes cannot fail to produce very painful sensations. And the more they see and know of God, his works and ways—the more they are *convinced* of his majesty and power, knowledge and wisdom, justice and truth, goodness and mercy, happiness and glory, and of the glory and happiness of saints and angels; whilst they are chained down in darkness, despair and torment, as unceasing, as endless, as the glory and happiness of the saved, and as the existence of God; the greater and more insupportably tormenting will be their enmity and hatred, envy and rage, vexation and anguish.

How complete, then, and inconceivably great are the sufferings of every one who loses his own soul? And to what an infinite sum of real positive pain and torment will they amount, by being continued for ever? How trifling, indeed, how worthless and despicable, would be the good, implied in and resulting from the acquisition of the whole world, as a counter-balance to such infinite evil?

How plain and strikingly evident is it, then, that, in case a man should in fact gain the whole world, but lose his own soul, he would have no cause to glory in his acquisition, but infinitely the reverse? that his loss would so infinitely exceed his gain, that the good obtained would not bear any, not even the least, conceivable proportion to the loss sustained—to the evil to be endured?

Wherefore, in a review of all that has been said, let me seriously ask the readers of these thoughts, the following plain questions, and entreat them to apply them impartially to their own consciences and hearts, and to act agreeably to the truths and obligations, which they will suggest and exhibit.

Is any other attainable good to be placed in competition with that of the salvation of a man's soul? Nay, is not every other enjoyment which can possibly be experienced by any man, whilst he fails of the salvation of his soul, a mere trifle, and not worthy to be at all regarded, in comparison with this? Hence, therefore,

Ought not the salvation of your souls to engage your early, constant persevering attention, care and pursuit? Can you justify your conduct to your own consciences, as becoming the character and consistent

with the obligations of reasonable creatures, if you do not pay a first, a principal, and a steady attention to the securing of that interest, which, to you, is infinitely the most necessary and important, and in comparison with which all others are as nothing.

Should not every thing incompatible with a proper attention to the salvation of your souls be made to give way to it? If the indulgence of any particular inclination or appetite, however grateful and pleasing it be for the present, exposes you to lose your souls, ought you not instantly to desist from it, to abandon it, and make it give way to the all important concern of seeing to and securing your souls' salvation? If you do not, will not your consciences reproach and condemn you, as acting in opposition to your own true and most important interest—more like persons beside themselves, than like men in their mind? Is it possible to be at more labor, pains and expense, for the salvation of your souls, than it is worth, or any wise comparably so much?

If any one should, in early life, begin to inquire, with deep concern and painful solicitude, what he must do to be saved—how, in what way, and by what means, the salvation of his soul might be secured, and to seek and pray to God from day to day, to be directed and kept in the way, which will end in this all important blessing; if, from early youth, to the end of a life of seventy or eighty years, he should daily make it a primary and principal object of his care and labor to understand and do the will of God; if through this whole period he should watch and pray, and strive against and for the victory over all sin, and all the temptations and snares, to which, he might be exposed; if he should deny himself the pleasure and worldly advantages of all the fashionable amusements and diversions, and all those pursuits and ways of worldly gain or promotion, which he believes to be disapproved and forbidden by God, and of a tendency to expose him to the loss of his soul; if he should spare neither labor nor expense, in doing good, as he hath opportunity, unto all, and especially, to them who are of the household of faith; if, in obedience to the revealed will of God and the Saviour, he should courageously confess Christ before men, and hold fast the truths taught by him, and practise agreeably to his commands, when the general current was strong against him and his cause, and thereby become exposed and subjected to hatred and contempt, reproach and persecution; if he should persevere, though at the risk and to the loss of every thing in this world dear to the natural heart of man, and finally, of life itself; but should, in consequence, receive everlasting life in the world to come, and enjoy all the good comprised in the salvation of his soul:—Would such a one have any reason to regret his laboring so hard and so long, and taking so much pains, and putting himself to so much expense, and submitting to so much self-denial and to such great losses and sufferings, with

a view to prevent the loss and to secure the salvation of his soul?—Is it possible that he should look back on his past labors, pains and sufferings, and contemplate his then present state, and think of its everlasting continuance, and that, probably, with endlessly increasing joy and happiness, and once imagine, that he hath acted unwisely for himself, in laying out so much for it?—Must he not, on the other hand, pronounce all his past labor and expense, of every kind, a mere trifle, and not worthy to be named or thought of, in comparison with, or as a courter-balance to, the value and worth of the real positive good, to which he has attained, over and above the consideration of a mere exemption from the infinite evil implied in the everlasting loss of the soul?

Hence, If the natural disposition of your hearts, and the ways to which you are naturally inclined, have a direct and powerful tendency to the loss of your souls, and will terminate in it, unless prevented by an interposition of divine grace, to bring you to repent and return to God through Jesus Christ, and to enter upon and walk in the narrow way which leadeth to life, can you acquit yourselves from the charge of great and criminal folly, if you do not earnestly seek and cry to God, for his merciful interposition to rescue and save you, and exercise all the attention, and do every thing in your power, which, upon scriptural grounds, you may rationally hope will, in any way or measure, tend to lessen the danger of the everlasting loss of your souls, or to increase the probability of their salvation?

Of how much greater and still more criminal folly and madness must you be constrained to pronounce yourselves guilty, if instead of earnestly crying to God for mercy, and taking all possible pains to prevent the loss and to secure the salvation of your souls, you should, with a careless indifference and stupidity, or deliberate resolution and obstinacy, neglect, turn away from and refuse the ordinary and best adapted outward means of grace and salvation, and indulge and give yourselves up to the worldly pursuits and pleasures, and the gratifications of the various irregular and sinful propensities and lusts of the body and mind, which have an awful tendency in direct opposition to the salvation of your souls, and to fit and prepare them for destruction; as well as to increase the righteous displeasure of God against you? If in the midst of such stupid, sinful, and soul-ruinous indulgences and pursuits, one and another of you should be stopped short by death, as hath frequently been the case with others, and your souls, on a sudden plunged in darkness, horror and despair, completely lost for ever, can any words express the keen self-reproaches and self-condemnings, which they might naturally be expected to experience, for their past folly and madness?

Will you not, then, in a view of all these solemn, awakening, and most interesting considerations, be excited and engaged to seek the Lord, while he may be found; to call upon him

while he is near ?—to forsake all evil ways and unrighteous tho'ts, and to return to God, whilst he invites and calls upon you to be reconciled to him by Jesus Christ ?—to hearken diligently unto him—to incline your ear, and come unto him, and *hear*, that your souls may live ?

PRESBYTES.

Abstract of Faber on the Prophecies.

NO. V.

(Continued from p. 219.)

THE chief object of our author is to treat of the great period of 1260 years, or the period of the Papal and Mohammedan apostacies, but he gives a brief account of the events marked by the first four trumpets, as preparing the way for that period, by removing that which was foretold would for a season *let or hinder* the revelation of the man of Sin. He states in general, that the trumpets may be divided into the four which prepare the way for the revelation of the man of sin, and the three *woe-trumpets*, as they are called, which comprehend the whole history of the appostacy in its dominant state, both in the East and in the West.

According to our author, at the sounding of the *first* trumpet which began in 395, the Northern nations under Alaric, Radagaisus, and Attila overrun the Roman Empire. These successive invasions are represented under the symbol of *a hail storm*, that in the year 446 a pause took place in the storm, and that in the year 450 it burst again on the Western Empire, and terminated on the death of Attila in the year 453.—At the sounding of the *second* in the year 455, under the symbol of *fire*, Genseric king of the Vandals assaults the Western Empire from the South, and hurls it from its base, like a huge blazing mountain, or the head of it imperial Rome itself. At the sounding of *the third* in the year 476, under the symbol of *a great star falling from Heaven*, the line of the Western Cesars, in the deposition of Augustulus, became extinct, and Odoacer king of the Heruli was proclaimed king of Italy. At the sounding of *the fourth*, the Roman Empire considered as one great whole, under the symbol of *an eclipse of the third part of the Sun, of the Moon and of the Stars*, through the operation of the foregoing trumpets, became shorn of its power and splendour by the downfall of its Western half. Thus was *he that letted* removed out of the way; and an opening made for the man of sin and the western apostacy.

This account of *the first four trumpets* is different from that of Bp. Newton: for according to him at the sounding of *the first trumpet*, Alaric and his Goths invade the Roman Empire. At the sounding of *the second*, Attila and his Huns waste the Roman provinces, and compel the Eastern and Western Emperors to submit to shameful terms: at the sounding of *the third*, Genseric and his Vandals spoil and plunder Rome; and at the sounding of *the fourth*, Odoacer and the Heruli put an end to the very name of the Western Empire.

Our author supposes that the Bp's. errors may be traced to an erroneous curtailment of the effects produced by *the first trumpet*. He thinks the symbol of *the Northern hail storm* will include all the invasions of the Roman Empire, by way of Germany, Scythia, and the North whether executed by the Goths, the Vandals, the Suevi, the Alans or the Huns. And further, that on his own

arrangement, the symbols will have their proper and natural application; but on the Bishop's arrangement, they will not: for, according to his exposition, *the burning mountain* will be *Attila*, and not a *subverted empire? The falling star* will be *Genseric, a victorious prince*, and not *a king hurled from the summit of his power;* and the eclipse of the sun, moon, and stars, will be *an extinction* of the Sun and only *an eclipse* of the other luminaries.

The author now entering on the detail of events symbolized by *the three woe trumpets*, observes, that the Prophet begins with *the Eastern branch of the apostacy*, under *the two first woe trumpets*, next proceeds to *the Western branch of the apostacy*, which he gives at large under *the two first woe trumpets*, and more briefly under *the third*, for the whole period of 1260 years, from *the little book*, which he was commanded to eat, and concludes, with detailing the effects of *the last woe trumpet*, which contains the seven vials, both in *the East* and in *the West*. He further observes, in general, that *the first woe trumpet* describes *the rise, the second, the height*, and *the third the downfall of the twofold apostacy* of Mohammedism and the Papacy.

The author accords with Bp. Newton as to the effects of *the two first woe trumpets*, in *the East*. He differs from him as to the application of the symbol of *the fallen star* to *Mohammed*, and applies it to *the apostate Nestorian monk Sergius* or *Baheira* who assisted Mohammed in the forging of his imposture: because, the symbol of *a fallen star* always imports either *an apostate pastor* or *a king hurled from his throne:* Mohammed was neither: Sergius was the former. *Apollyon* and his *locusts* were Mohammed and the Saracens. Mohammed committed the first act of imposture, in *the year* 606, by retiring to the cave of Hera; then it was *the fallen star Sergius* opened the door of the bottomless pit; *the smoke and fumes* of false religion issued immediately; but *the locusts and their leader* were not revealed till the year 612, when Mohammed assumed *the prophetic office*. This therfore was the commencement *of the five prophetic months*, or period of 150 years; within which the locusts were commissioned to torment mankind, and which, of course, expired in *the year* 762, when the caliph Almansor built Bagdad, or the city of peace: Then the Saracens ceased from their locust devastations, and became a settled people; and Mohammedism was firmly established. The commission of the locusts was *to hurt* those who had not the seal of God in their foreheads, but not *to kill* them. Accordingly, when they approached the region which was afterward the seat of the Waldenses and Albigenses they were defeated with great slaughter, in several engagements, by Charles Martel. They were *to scourge* the apostate empire where the transgressors were come to the full, but not *to subvert it*. This was reserved for their successors the Turks. At the conclusion of this prophecy, it is added, "One woe is past." This woe ended, as has been said, in the year 762. When the second should commence is not *here* said, but simply, behold! there come two more woes *hereafter*. Accordingly, a considerable period of time was to elapse, before the commencement of *the second woe*.

At the sounding of the *sixth trumpet*; or, *second woe trumpet*, the four angels, or four sultanies of the Turks, whose capitals were Bagdad, Damascus, Aleppo, and Iconium, who had been bound in *the great river Euphrates*, or in

the countries adjoining that river, were ordered to be loosed: they were loosed accordingly, in *the year* 1281, when the Turks under Ortogrul gained their first victory over the Greek Empire, by the conquest of Cutahi. They were prepared *to slay the third part of men*, or *the Roman Empire*, then represented by the Constantinopolitan monarchy, for *an hour, and a day, and a month, and a year*, or 391 natural years, and 15 days In *the year* 1453 they took Constantinople; and in *the year* 1672 they took Cameniec, their last conquest, from the Poles. Now if we compute 391 years from *the year* 1281, they will bring us down exactly to *the year* 1672; and if we knew the day on which Cutahi was taken, as we do that on which Cameniec was taken, the same exactness might also be found in the 15 days. *The Euphratèan horsemen* are represented as very numerous; as delighting in the color of *fire, jacinth*, and *brimstone*, or red, blue and yellow; their horses as vomiting fire, and smoke, and brimstone, an allusion to artillery and gun-powder invented under this trumpet, and as propagating a false religion: In all which particulars, the Turks are described with wonderful exactness. Under these awful judgments, *the rest of men*, or the Papal church, repented not of their idolatry; but, unawed by the signal punishment of her sister Constantinople, she set her face against the reformation which commenced under this trumpet: *a more tremendous power*, therefore, will be revealed against her, under *the third woe*. The precise duration of this woe is not *here* expressly marked by the prophet; the conquests of *the Euphratèan horsemen*, in subverting the Eastern empire, terminated in 1672, but the woe itself does not terminate till after the great earthquake in *the West*, and the fall of *the tenth part of the Roman city*. Then, we are informed, that *the second woe is past*, and behold *the third woe* cometh *quickly*.

Having shewn the effect of *the two first woe-trumpets in the East*, the prophet passes to the history of the contemporary *Papal apostacy in the West*, by unfolding the contents of *the little book*, which contains that history at large, and more generally the history, of *the third woe-trumpet*, under the symbols of *the harvest and vintage of the Lord*; or, in other words, the history of the whole great period of 1260 *years*. This book contains, according to the author the *eleventh, twelfth, thirteenth* and *fourteenth* chapters of the Revelation; and all of them, in point of time, run parallel to each other; each reaching through the whole of that great period.—From these chapters we learn, what *the ten horned beast of the sea*, or *of the bottomless pit is*; that he wages a war of 1260 years with *the woman* and *the two witnesses*; that he acts by the instigation of *the two horned beast of the Earth*; and that he is *the tool of the great red dragon*.

In explaining the contents of the first Chapter of *the little book*, the author says, that, by *the temple, the altar, and them that worship therein*, are meant *true Christians*; by *the Court* without the temple, *nominal or apostate Christians*; by the *Holy City, the visible Church of Christ*: that the two prophets or witnesses were to prophesy in sackcloth through the whole period of 1260 *years*; and therefore could not be *two individuals*: that they are called *the two olive trees* and *the two candlesticks* which are known symbols of *a church*, therefore they cannot be *the Two Testaments*, as many have supposed; but are *two*

churches; or, *the two-fold church of Christ, that before, and that after his incarnation;* represented by the *twenty-four Elders*, alluding to *the twelve patriarchs*, and *the twelve Apostles*; and by *the Holy City* on whose *twelve* gates were inscribed the names of *the twelve tribes of Israel;* and on whose twelve foundations were inscribed the names of *the twelve Apostles* of the Lamb: the notion of which, *the two-fold church*, is carefully preserved through the whole book of the *Apocalypse*. Or, in other words, the two witnesses are *the spiritual members* of *the Catholic Church*, viewed as one great whole, though made up of *two component parts*. Their prophesying means *their avowal of the truths of the Gospel*. Their power to shut heaven, to turn the waters into blood, &c. must be understood not in *a causal*, but *a consequential* sense; as God's charge to Isaiah must be understood, "*Make* the heart of this people *fat*," &c. The witnesses which were slain by the beast were not all the faithfut throughout the whole Roman Earth, or city, but *a community* of Christians in a part or *street* of that city; their death then must have been *political*, the only death to which *a community* is liable. This community must have received *political life*, before it could suffer *political death*. This could not have been at any time before *the Reformation*. At the Reformation they received *political life* in Germany.—The foe that slays them is *the beast of the bottomless pit*; or, *the beast with seven heads* and *ten horns*; the same as Daniel's *fourth beast;* or, the *Roman Empire;* and he slays the witnesses under his *last*, or *septimo-octave head:* or the line of *the Gothic Emperors of the West*, of whom the first was Charlemagne, and whose representative, at the time of the reformation, was Charles the fifth: which fact the author now assumes, and designs afterwards to prove. The witnesses first received political life, in *the years* 1530, 1531, 1535 and 1537, by the association of the Protestant German princes in *the league of Smalcalde*. The beast, under his last head, on the 24th of April, 1547, totally routed the Protestants, in the battle of *Mulburg;* and their two great champions, the Elector of Saxony, and the Landgrave of Hesse, were compelled to submit to the Emperor Charles, at discretion. The prophets were now dead. The street of the great city, where their bodies lay exposed and unburied, was *Germany;* a kingdom or province of the empire, represented by one of the ten horns of the beast, subject more immediately to the jurisdiction of *the last head*, which the Prophet identifies with the beast itself. Their dead bodies were to lie unburied, in this street of the city, three days, or years, and an half; when they should revive, and stand upon their feet, and after ascend into heaven. During this time, the Roman Earth had great joy: but, to their utter amazement, the Protestants again stood upon their feet, at Magdeburg, in the latter end of the year 1550, and, in December of the same year, defeated the Duke of Mecklenburg, and took him prisoner; and at the peace ratified at Passau in 1552, and confirmed at Augsburg in 1555, the *two prophets ascended into the symbolical heaven*, or became *an acknowledged church*. Thus the prophesy in every trait of it, was exactly fulfilled, in respect to the time when the witnesses should be slain, the imperial head which should effect it, the place where, and the period they should

lie dead, as well as their ascension into heaven. The author dissents from the opinion of Bp. Newton and others, who suppose the war of the beast against the witnesses is to be the last persecution of the church. Indeed the supposition would plainly overthrow his exposition; because, both the revocation of the edict of Nantz, and the persecution of the Piedmontese, were posterior to the Protestant war in Germany. Indeed, the Prophet would be inconsistent with himself to say this, for he represents the witnesses as prophesying in sackcloth through the whole period of 1260 years, and the battle of the beast with them as before the sounding of *the seventh trumpet* which constitutes a part of that period; of course, the witnesses must continue in a persecuted state, after that battle. The fact is, the witnesses were to be slain, and to lie exposed, only in *one particular street* of the city; and not in *every street* of it; and the war is *a particular* not *a general* persecution of the witnesses. The supposed objection that the lapse of something more than three centuries from the war of the beast with the witnesses, as above assigned, to the end of their testimony, is inconsistent with the prophet's saying it should take place when they were *drawing near to the end of their testimony*, as the reading should be, is obviated by the remark, that the period may be called short, when compared with nearly thirteen centuries.

The next great event, and the last under *the second woe-trumpet*, is *the great earthquake*, and *the falling of the tenth part of the city*, which is said to happen in *the same hour* with the events just described, or the death, resurrection and ascension of the witnesses; and then it is added, *The second woe is past; and behold the third woe cometh quickly.* As the exposition of this prophesy depends on the sense of the word *hour*, the author is at pains to ascertain its meaning. The word *hour* in this book, and in other authors, is used in two different senses, either for *the twenty-fourth part of a day*, or for *an indefinite season.* Here, he thinks, there is nothing to limit the term either to the twenty-fourth part of a natural day, or of a prophetic day making 15 natural days, either in the structure of the sentence, or in the nature of the subject; and conceives it must be understood here, for *season* which in this book may be reasonably understood some one of the great apocalyptic periods, (viz.) that of *a seal, a trumpet*, or *a vial.* Thus *the hour* of God's judgment upon Babylon is comprehended within the limits of *the last vial.* So the *one hour* in which *the ten horns* were to receive power, as kings, along with the beast, means the period of the *first woe trumpet:* So arguing from analogy he concludes, that *hour*, in this place, is the period comprehended under *the second woe trumpet. The second woe trumpet* commenced in *the West*, as it did *in the East* in *the year* 1281, and ended in 1792, the witnesses were slain in 1547 and the great earthquake was in the year 1789, when France, *the tenth part* of *the Roman city, fell;* and so these two last events, though distant from each other, in point of time, happened in the *same hour or season.* The opinion of many Commentators that *the falling of the tenth part of the city* was accomplished when a great part of Germany renounced the authority of the church of Rome, probably arose from a limited construction of the phrase *the same hour*, but this opinion is sufficiently confu-

ted by the event, for upon the falling of the tenth part of the city *the third woe trumpet* was to sound *quickly*; but nearly three centuries have elapsed and no event took place prior to 1789 which could merit the appellation of *the third woe*, but in 1789 the tremendous explosion of *the French revolution* would well merit that appellation. We have seen the Author's opinion that Daniel predicts the tyranny of *Popery and Mohammedism* under the symbols of the little horn of *the third and fourth beast*, and *the atheistical government* under that of *a king who neither revered the God of his fathers, the Desire of women* or *any other God, but who magnified himself above all*, here we see the same great events, as he believes, under the *first and second woes*, down to the *primary revelation of Antichrist*, at *the French revolution* and to *his full developement* on the 12 of August 1792, when *the infidel king* exalted himself *above all law:* and on the 26th of the same month, when he exalted himself *above all religion. The great earthquake* then, or *falling of the tenth part of the city*, fell out in the year 1789, and *quickly* after, on the 12th of August 1792, commenced the blast of *the third woe trumpet*; and the momentous events under it are described in *general* by the prophet from the 15th verse, to the end of the Chapter; but *a fuller* account he gives under the symbol of *the seven vials*, containing the seven last plagues, to be poured out succesively on the enemies of God, and all the events together fill up the whole period of 1260 years, as do the events predicted in each of the three following chapters of *the little book.*

[To be continued.]

FROM THE PHILADELPHIA INTELLIGENCER.

"——*The full Assurance of Hope.*"—Heb. vi. 11.

(Concluded from p. 197.)

IT is now to be remarked, that, after all, there are very few Christians who do ever attain to such a state, as at no time to have their hopes shaken. They who have enjoyed such a state in a very eminent degree, and for years together, may have it clouded after all; and perhaps have grievous conflicts, even on a dying bed. In these conflicts, however, victory is ultimately given. At least, this is commonly the case. And it is no more a reason why the attainment should not be aimed at, because it may be lost for a little while, than it is a reason why we should not endeavour to obtain and preserve a settled and confirmed state of health, because it may be interrupted by short periods of sickness or indisposition, or be lost immediately before death. "The assurance of hope" may, with peculiar propriety, be called the health and vigour of the soul: And from this metaphor, (not forgetting that a metaphor is not an argument, but an illustration only), perhaps it may be easy to give a just exhibition of this whole subject. 1st, Health is not essential to life, though it renders life comfortable. So an assured hope is not essential to spiritual life, though it is greatly conducive to its comfort. And as there are a number of persons who are habitually in-

valids, or destitute of health, so there are a number of genuine Christians who never attain any thing that can be called an assurance of hope. They have something that keeps them on in the Christian course, but it is not the vigorous principle denominated in scripture "the assurance of hope." 2d, There are some who are much and often indisposed, and seldom can say they are quite well; and yet there are certain times when they feel something so much like health, that they have no cause or disposition to complain. So there are many Christians, (perhaps this is the character of the most), who are much and often in doubts and fears, and yet there are certain happy seasons, when their hopes so much abound and prevail, that they are greatly cheered, and cannot complain for the present. 3d, There are some persons who often, and perhaps generally, enjoy a state of high and vigorous health and activity; but from that very cause, are attacked, occasionally, with the most violent and painful diseases. So there are some believers, who in general, have the high exercise of "the assurance of hope," and yet occasionally, are cast down into the depths of spiritual distress; agreeably to which, the pious and judicious Dr. Sibbs has remarked, that "those who have the assurance of their salvation, are sometimes lifted up to heaven, and at others, are cast down to the gates of hell." 4th, There are some who enjoy an even state of good and comfortable health, only interrupted a short time, now and then, by incidental, moderate, and short indispositions. In like manner, there are some, who, in the divine life, enjoy a steady, moderate and comfortable hope, only now and then darkened or obscured by some passing clouds, or a short lived tempest. And 5th, If there are a very few persons who can say that they were never sick a day or an hour in their lives, though they may have had a few occasional aches or pains, these are considered as prodigies of health; and they, perhaps, may have their parallel in a few prodiges in the spiritual life, who being real Christians, may be able to say, that, however they may have had some few short and severe conflicts, they never did seriously doubt their salvation, since first they obtained a satisfaction in regard to it. On the whole, it is to be remembered, that *hope*, as a Christian grace, admits, as all other graces do, of almost an infinite number of gradations. Every real Christian has some of it, as he has something of every other grace; though like the other graces, it may at times, be scarcely perceptible to himself, and be rather in habit than in exercise. In a word, from the faint dawnings of a perceptible hope, to the meridian of its full assurance, the degrees are numerous indeed; and yet at each of these degrees, true Christians may often be found.

N:

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

We would see Jesus.

*SIR, we would see Jesus**, was the request of certain devout Greeks who went to Jerusalem to worship, near 1800 years ago. It is the desire of all Christians, that those who instruct in holy things should lead them, to a more perfect knowledge of their Saviour and of his kingdom. To you Sir, their language is, "We would see Jesus." And whenever in the pages of your useful Magazine, they find any thing to enlighten the understanding and to warm the heart by promoting a nearer union with the Saviour, their request is obtained. If the following remarks are calculated to promote these designs you will please to insert them.

MUCH of the Christian temper is expressed in this short request, "Sir, we would see Jesus." The desire of every Christian is to behold Jesus by faith, and enjoy his presence. It is by faith alone, that his presence can be enjoyed in this world. "Whom having not seen, ye love; in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory." Thus it is by believing, that the Christian can rejoice in the unseen Saviour with joy unspeakable and full of glory. And in this way only can he enjoy the society and fellowship of his Lord.

In the various conditions of human life, the devout and humble soul desires the presence of the Saviour. Under all circumstances, Jesus is a very welcome guest. In prosperity, he would see Jesus. He dare not promise himself happiness in any enjoyment from which Jesus is excluded. Even prosperity, without his Saviour, is not desirable to him. He fears, that its fascinating charms would lead him to a dreadful precipice. Prosperity without grace is even more ruinous than adversity. Such is the nature of the human heart, that prosperity has a tendency to lead away from God the bountiful Giver and to induce a neglect of the cultivation of religion in the soul. Unsanctified prosperity is, therefore, a dreadful evil. Thousands can bear with fortitude the weight of adversity, but few are able to endure prosperity. Upon such minds as our's, its effects are to engross the attention and intoxicate the soul. And we dwell upon it as a lasting good, forgetful of more durable riches.—Doubtless thousands who are born and educated in the mansions of splendor and in the lap of prosperity, never think of a higher good, who, by a reverse of circumstances, would have been taught the unsatisfying nature of earthly enjoyments. Graceless prosperity is a very easy and sure road to remediless destruction. There is a lure in it which beguiles into ruin. Hence the reflecting Christian wishes the presence of his Saviour in prosperity. He would see Jesus as exhibited in his life, his doctrines, and his laws. He would not taste of an enjoy-

* John xii. 21.

ment which is not tempered by a sense of his presence; while he feels his own weakness and the deceitfulness of his own heart, he will not dare to trust himself if his Lord be absent. The greater his possessions, the more need of wisdom will the contemplative Christian feel that he may use them aright. If God has trusted much to his care as steward, he is sensible that he has the more to account for; and he feels a greater need of the presence of Jesus, and the guidance of his spirit.

The Christian in adversity, desires also the presence of his Saviour. This condition is more peculiarly calculated to promote a lively sense of his dependence, and of the superior blessing of Christ's presence. It tends to strip a man of himself, and lead him from a dependence on sublunary enjoyments. But it is a school of affliction, and the important lesson which is taught, is not always learned. Even adversity without grace will make the heart no better. Afflictions as well as mercies, in the distributions of providence, are lost upon many, as to any good effects produced in the subjects; they render them no better, but only tend to prepare them for more aggravated calamities. Hence the Christian wishes his afflictions to be sanctified ones. In adversity he wishes to see Jesus. He would tell him all his trials, and in the midst of his grief, recline his weary head upon his Saviour's bosom. Under the pressure of adversity, He is the "friend that sticketh closer than a brother." When the children of God are tried and borne down by adversity, they find it sweet to go and tell Jesus. They view this as one of their greatest privileges that when they are ejected by the world, they have a great and glorious friend whose heart is always open, and whose provisions are always ready. To such no calamities are so great, and no grief so pungent, as those which result from having wandered from their Lord and lost sight of his glorious and supporting presence. But when Christians have a clear sight and sense of a present Lord, all other evils lessen in their view; and tho' the storm beats without they find peace and enjoyment within. Christ is a friend born for adversity. For this end came he into the world. He is an High Priest who can be touched with the feelings of his afflicted children. He knows how to succour and console; and when all earthly streams are dried up, He can let in the streams of more durable happiness into the soul. His name is a strong tower, the righteous runneth into it and is safe;—it is a haven in which the humble Christian, tossed upon the billows of adversity, may securely anchor. Hence the Christian in adversity will always desire to see Jesus.

Another condition of life in which the Christian desires to see Jesus is, health. There are many who wish to hear nothing of Christ and his doctrines, when in the vigor of life who are willing to apply to him in sickness. While their bodies are healthy and active they put far off the evil day, and consequently have no desire to see

Jesus, and no ear for religious instruction. With such it is a breach of politeness in any one to introduce topics of this nature; and they are astonished that any can take satisfaction in conversing upon such gloomy subjects, as lead the mind to a view of death, the general judgment and a future state. Such while in health feel no necessity of seeking Jesus. Religion must be crowded along to the last end of life, and made the employment of a sick bed. Jesus is not to be trusted in till health and every other enjoyment fails.

It is not so with the Christian. It is *his* desire to seek *first* the kingdom of heaven, to improve the health and vigor of his days, in the service and enjoyment of his Lord. That which is most agreeable will be our first object in health. The exercises and services of religion are of all things the most desirable to the Christian; hence he would engage in these while in health. He would see Jesus, while he is best capable of serving and glorifying him.

The Christian desires also to see Jesus when in sickness. It is natural, when racked with pain and distress to wish the presence of our nearest friends. Their company and their kind offices at such a time are exceeding desirable. Jesus is the Christian's best friend, and his presence is peculiarly needed in the midst of anguish and distress. The child of God is not contented if he be absent a moment. But if Jesus be present, though in the greatest distress of body, his countenance brightens, and he can often smile in the arms of death. Christ is the great Physician on whom he ultimately depends for soul and body; to him he looks for success to human endeavors, and for preparation for sickness or health, as in his righteous providence he shall distribute them to him. But to produce this calmness and resignation he must have a sense of Christ's presence. Again,

The Christian desires to see Jesus in all the ordinances of divine appointment and means of religious instruction. When he goes to the sanctuary to worship, his prayer is that he may see Jesus. And to him who ministers in holy things, his language is, "Sir, we would see Jesus." And if Christ has not been preached, he returns mourning in the language of Mary, "They have taken away my Lord, and I know not where they have laid him." When he approaches the sacramental feast, his desire is that he may behold his Saviour. It is not a round of externals which will satisfy his soul; for what are ordinances to him without Jesus in the midst? True indeed these are wisely designed to encrease the faith and brighten the other Christian graces. But Christ must manifest himself through these, as the sun through the windows of an otherwise darkened habitation. In these "he appears in his beauty, as the light and as the dew unto Israel—as the shadow of a great rock in a weary land." His people "set under his banner with great delight, and his fruit is sweet to their taste."—Thus in the reading and the preaching of the word, in the administration of the ordinances

and all the means of religious instruction, the Christian would see Jesus—see something which has a tendency to promote sound doctrine, purity of heart, and holy living. To your useful Magazine the eyes of many Christians are directed for aid in the success of these important objects. On its pages they would see Jesus exhibited in his character, his doctrines, his example and his life.

Finally, The Christian desires to find Jesus in his own soul.—When he retires into himself and finds Jesus there, he has a heaven within. When he finds him enthroned there as the object of his affections, the director of his purposes, and source of his pleasures, his happiness is pure and tranquil, and independent of all external circumstances. If earthly friends forsake him, he is not without a friend. Though earthly comforts vanish, yet he alone can be truly happy. Here are his affections, here his purposes, and here his pleasures. Here he can leave his all and be at rest. JOHN.

Religious Intelligence.

Session of the General Assembly of the Presbyterian Church in the city of Philadelphia, May 27th, 1808, the following Resolution and Address were adopted.

Attest,

JOHN E. LATTA,
Permanent Clerk.

"WHEREAS it is the duty of all Christian churches, families and people of every description, either suffering under the adverse dispensations of divine providence, or being threatened with them, to humble themselves before Almighty God, and to implore his mercy and protection: And whereas our country appears to be threatened with great calamities: Resolved, therefore, that it be recommended and it is hereby earnestly recommended to the churches under the care of this Assembly, to set apart the second Thursday of September next, as a day of fasting, humiliation and prayer, to beseech the Ruler of the universe, that for Christ's sake he would be pleased to avert the calamities with which we are now threatened; and that he would restore harmony to the contending nations of the world. That he would pour out his Spirit on our churches more generally and abundantly; bless the efforts that are making to Christianize the heathen, and to extend the blessings of the gospel to the destitute inhabitants of our land.

"Who can tell if God will turn and repent! and turn away from his fierce anger? Who can tell whether he who holds the destinies of men in his hands, and who turns the hearts of the rulers of the earth as the rivers of water are turned, will hear the supplications of his people? Let us then humble ourselves under the mighty hand of God. Let us turn every one from his evil ways, and from the wickedness of his hands.

"To the great head of the church let us raise our united hearts and voices, for his choicest blessings on our country and the world at large. Soon may the heathen be given him for an

inheritance, and the uttermost parts of the earth for a possession! Soon may the descendents of faithful Abraham be brought to the fold of our common Lord, that there may be one sheepfold and one shepherd." [*Phila. Intel.*

A Narrative of the STATE OF RELIGION, within the bounds of the General Assembly of the Presbyterian Church, in the United States, for the year 1808. Read in the First Presbyterian Church in Philadelphia, May 25th.

THE General Assembly acknowledge with ardent gratitude the distinguished benignity of God to the churches within their bounds during the year past. He hath truly done great things for us; building up the waste places of Zion, and adding unto the number of such as shall be saved. From every quarter, with but few exceptions, we hear of harmony among our ministers, order among our congregations, an increased attention to the ordinances of the gospel, and the progressing triumphs of that grace by which alone sinners can be reconciled to God. In many places, especially within the bounds of the synod of New-York and New-Jersey, times of refreshing from the presence of the Lord are experienced. The Spirit has been poured out on considerable portions of country, and fruits of righteousness have appeared, honourable to the kingdom of Christ and inviting to the world which lieth in wickedness. Unhallowed combinations have been broken up; enemies to the cross have been confounded, and in many instances made the subjects of divine grace.

It is observable that the work, though powerful, has progressed with great silence, uncommon solemity, and free from all appearance of extravagance.

The revivals have been preceded in every instance by a union of prayer among Christians, to which they have felt constrained by the fervent desire of their hearts that Christ might be glorified, and by deep and solemn impressions of the value of precious and immortal souls. Believing parents, more especially, have been influenced to wrestle with God in behalf of their children. We record with peculiar emotions of delight, for the encouragement of the godly, that, as in all ages past, so still, our God is a hearer of prayer.—He has come down from his high and holy place, and granted the requests of his people. The consequences have been that the assemblies of the saints were crowded with inquiring sinners. Many meetings for prayer and praise have been established.—It appears that, in several places, a number of persons have adopted the plan of assembling together on the sabbath morning, immediately before public worship, and spending some time in religious exercises, particularly in prayer for the divine presence and blessing in the public institutions of his worship. This, if properly managed, may prove a happy preparative for the worship of the sanctuary. We would, however, earnestly caution all who are under our care,

against suffering public duties to interfere with the duties of the family and the closet.

Among the visible fruits of an increased attention to the gospel we recognize the establishment of benevolent institutions, as peculiarly characteristic of the religion of Jesus.—We mean associations for the relief of destitute widows and orphans, for the instruction of the ignorant in divine knowledge, and for the benefit of the poor generally. It is a distinguished excellence of the gospel of Christ, that it is suited to the poor ; not merely to their afflicted condition, but to their intellectual acquirements. Christians can give no better evidence of their sincere attachment to the Lord who bought them, than by manifesting love, not only to their brethren in Christ, but to mankind in general. The fruits of benevolence ought ever to accompany the profession of piety ; and it is exclusively the glory of Christianity that it has produced every where, as far as its influence extends, effective plans to meliorate the condition of the poor. We hope our brethren, in all our churches, will more fully testify, in this particular, the power of the grace of God.

In the southern parts of our bounds, the extraordinary revivals of religion have considerably declined : bodily agitations are gradually disappearing : in one instance, where extravagance and wild enthusiasm had been avowed and defended, in opposition to the pastoral advice of this body, we are happy to learn that the abetters have acknowledged their error, and returned to the good order of our church.

Those who have been the subjects of the revival persevere in the ways of godliness, with but few exceptions. Apostacies are rare. Accessions to the communion are made on every occasion, though not in such numbers as formerly. Believers are still on the watch ; disposed to pray, and actually praying for the spread of the gospel, and the triumphs of grace over all opposition.

In those districts of country, as well as in some others, the want of gospel ministers is severely felt. People are suffering for lack of instruction, and calling for help ; but help, adequate to their necessities, cannot be obtained. The assembly regret, that so few, comparatively, offer themselves as candidates for the holy ministry ; and they hope that the attention of the churches under their care will be directed to this important subject, that by their united exertions, some effectual plan for statedly supplying the wants of Zion may be formed.

With such abundant cause of gratitude is connected cause of sorrow and humiliation. We have observed with pain that, in some presbyteries, the duties of family religion, and of catechetical instruction are neglected. Truly it is shameful in men who call themselves by the name of Christ, not to honor him before their families, by worshipping him statedly. Every head of a family is responsible for all its members to God and his country. How can he expect to fulfil his duty, if he does not pray for and with them, and instruct them from the word of God? If *he* does not honor God, it cannot

be expected *his family* will. And a Christian family, living without family religion, is a contradiction. It argues on the part of such professors an awful declension and a criminal dereliction of duty.

In many places, also, we have heard of lukewarmness and inattention to the great concerns of religion; of the profanation of the sabbath by thoughtless sinners, and of decline in the life of godliness. How lamentable, that with the light of the gospel shining around us, any should walk in darkness, and despise the goodness of God?

From our sister churches in Connecticut and Vermont, we learn with pleasure that revivals prevail there also; that religion flourishes; that among other instances of mercy, Yale college is graciously visited; and that believers are walking in the comforts of the Holy Ghost.

On a review of the state of religion in the churches referred to above, we rejoice in saying that it has progressed in the last year, and that it is still progressing. This revives us in our pilgrimage, and causes us to look forward with pleasing expectations. The Redeemer will ultimately reign throughout the earth. "His name shall endure for ever: his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed."

We only add, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things: and blessed be his glorious name, for ever; and let the whole earth be filled with his glory. Amen and Amen."

[*Phila. Intel.*

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

AS one very important object of the Magazine published under your direction, is to convey intelligence respecting the spread of the Redeemer's kingdom, I am induced to believe that narratives of religious revivals, in particular places, will be thankfully received by you, and inserted in that valuable work. It is known by many of your readers that for some time past there has been an unusual attention to religion in this town, and it is presumed that it will be gratifying to the public to be informed of the origin of the work, and its progress to the present time. Although you must be supposed to be well acquainted with this subject, yet motives of delicacy may lead you to think it improper for you to publish any thing written by yourself, respecting the revival. Being an inhabitant of the town, and feeling interested in the work which a merciful and gracious God is now evidently carrying on among us, I have taken pains to acquire correct information concerning it, and I now send you the result of those enquiries, which you are at liberty to publish if you see fit.

Yours with esteem
and respect,

AN INHABITANT OF HARTFORD.

Hartford, June 14, 1808.

A brief account of the Origin and Progress of the present Revival of Religion in Hartford.

IN the year 1799, it pleased that God with whom is the resi-

due of the spirit, to shed down divine influences upon many places in this state and its vicinity; and early in that year a revival commenced in this town, many happy fruits of which remain to this day. After a year or two the fervor of the revival abated, but conference meetings have ever since been attended in different parts of the town.—About the beginning of the present year it was observed that the numbers attending those meetings increased, and it was soon noticeable that public worship on the sabbath was attended by greater numbers, and with an appearance of greater solemnity than had been common. There seemed among many people to be a disposition to hear; and that God who gives the hearing ear, soon gave to several an understanding heart.

In February there began to be several instances of deep impression, while the general attention also increased. In March additional conference meetings were set up, and the places appointed for these meetings could not contain the people who wished to attend. For about three months there have been two conferences in different places on Sabbath evening; a meeting designed particularly for those under religious impressions on Monday evening; on Tuesday afternoon a meeting at the North Presbyterian Meeting-House, and on the evening of the same day a meeting of young people; on Wednesday evening a meeting designed for the instruction of the youth of the town in the doctrines and duties of religion, and conference meetings on Thursday evening and on Saturday evening. At all these meetings, excepting the one on Tuesday evening, one or both of the Presbyterian ministers of the city have attended, and delivered a discourse to the people. Besides these meetings at the stated times mentioned, there have been several others in different parts of the town, at other times. At all these seasons of worship, the utmost order and regularity have prevailed, and while the most who attended discovered a desire to hear, the countenances of many evinced that they felt a deep sense of the importance of divine things.—Since the revival began, about eighty belonging to the two Presbyterian societies have been awakened. Of these about sixty have obtained a Christian hope; of the remainder a few appear to have lost their impressions, and the residue are still anxiously enquiring. God is also giving evidence that he has not yet left the people, as there have within a few days, been many new instances of awakening.

The writer of this is personally acquainted with many of the subjects of this work, and has endeavored to inform himself respecting the views and exercises of those with whom he has not had an opportunity of conversing. They have all manifested a deep sense of the depravity of the human heart, and of their great sinfulness, guilt and danger; they have seen that they were justly condemned by a holy God,—that they had no excuse to offer for their sins,—that they could do nothing to help themselves,—that they

were dependent on the sovereign mercy of God,—and that if they were saved it would be wholly through the merits of the Redeemer applied to them by the Holy Spirit, through the grace of that God who has mercy on whom he will have mercy. Those who have obtained a hope derive their happiness not so much from a persuasion that God has had mercy on them in particular, as from the consideration that the Lord omnipotent reigneth,—from a lively view of the infinite amiableness of the divine character,—and from a cordial approbation of the way of salvation through Christ, as calculated to promote the glory of the all perfect Jehovah. Such have been the general feelings and views of the subjects of this work, though, as is usually the case in religious revivals, there has been a great diversity as to the degree of distress manifested by those under conviction, and the time of its continuance, and also as to the degree of joy expressed by those who have received comfort. I might mention particular instances, as has been common in the Narratives of revivals which have been published, but I have ever thought that to make such distinctions was injudicious, if not calculated ultimately to do injury to the cause of religion. The subjects of this work, with but few exceptions, are persons in early life; and it is a most pleasing sight, as well as a striking proof of the power of religion, to see such numbers of young people forsaking the amusements so common in large places,—spending their leisure hours in the private and public duties of religion, and devoting themselves to the service of God.

Those who have observed the beginning and progress of this work must have been impressed with the thought, that it is the work of God. To ascribe it to the operation of second causes is as unphilosophical as it is unscriptural. It was not preceded by any peculiar dispensations of divine providence, calculated to arrest the attention; nor by any uncommon exertions made by the ministers of the town. It began at a time when nothing of the kind was expected, though doubtless desired by the friends of Zion; and in its progress the hand of a sovereign God has been displayed. Persons of very different characters, occupations, and stations in life have been called, and those who have taken a part in this interesting scene have been disposed to say, Not unto us, not unto us O Lord, but to thy name be all the glory and all the praise. May that God who has thus blessed us, continue this his gracious visitation, and in a day of his great power make many of this people willing and obedient.

It will be observed that the above account is confined to the two Presbyterian Societies in the city of Hartford.

I take a particular pleasure in adding, here, that in the church and congregation in the West part of this town, under the pastoral care of the Rev. Dr. Perkins, there has recently commenced a work of divine power and grace. It is only as yet in its beginnings; and

chiefly confined, to those in youth. The prospect however is pleasing; and the friends of religion entertain the hope that it may progress, and spread among all ages and classes of people. Several have already obtained a hope that their hearts are reconciled to God, and the way of life and pardon revealed in the gospel, and that they have been the subjects of the regenerating grace of the Holy Spirit. Perhaps forty or fifty may now be under deep conviction of sin, and solicitously enquiring what they shall do to be saved. Every day, new instances of awakening and conviction, in all the various parts of the parish, are taking place. An unusual solemnity is visible in the worshipping assembly on the Lord's day. The hearing ear is given; and the people in general are disposed to pay a profound attention to a preached gospel. Ministerial labour is greatly increased, as there are *four religious meetings*, in a week, besides the stated exercises of the holy sabbath.—And these special *Meetings*, which are holden in all the different parts of the parish, are full and solemn. The hearers appear to be greatly affected.

This special attention to religion began, in that church and congregation, in the latter part of the month of April, or beginning of the month of May last. A remarkable degree of order and regularity hitherto characterize the work. There appears to be no enthusiasm: no superstition: or any irregularity to disparage it, or grieve the hearts of Christians, and give occasion to the enemy to reproach the religion of our divine Redeemer. In the same congregation, in the summer of the year 1807, there was a particular attention, in a part of the society, to religion; and a small number were added to the Lord.—In the year 1799, the same people were favored with a very great revival of religion. The work then continued a year and an half, spread over the whole parish, and equally among all classes and ages of people. And about one hundred and fifty obtained a hope that they had been the subjects of the renewing grace of God—and joined themselves to the Church.

If the present work, under the influence of the Holy Spirit, shall continue, and spread, a more detailed account, may in a future number of your Magazine, be given. The public are always anxious to hear religious intelligence, and delighted with narratives of revivals of religion. Whenever it pleases a gracious and sovereign God, *who will have mercy on whom he will have mercy*, to bless and prosper the ministration of the gospel—to awaken his people, by the plentiful effusions of his grace and spirit, it is an auspicious event; at which every friend to the happiness of man, and to the happiness and morals of society must rejoice. He only, by his spirit, can make his gospel and its institutions savingly beneficial—and diffuse the glories of the Redeemer's name. Yea, every sinner brought to repentance is a new proof of the truth of Christianity, and a display of sovereign grace. *Likewise I say unto you, there is joy in the presence of the angels of God over*

one sinner that repenteth: how much greater the joy, when multitudes, in a revival of religion, are born of God, and made heirs of eternal life.

There has also been at the same time a revival in the Baptist congregation. A considerable number have been baptized, but with the number that have been impressed, and the particular nature of the work in that congregation, the writer is unacquainted.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

I SEND to you enclosed extracts of a letter written to me by Mr. Boudinot of Newark, one of the Judges of the Supreme Court in the State of New-Jersey, for publication, if you believe, that it will be subservient to the great purposes of the Magazine.—It will be perceived on reading the extracts that the letter from Mr. Boudinot to me was in answer to one written to him, in which I had given him an account of the religious attention that had taken place in Litchfield. He sometimes refers to my letter, as describing with correctness what had passed at Newark. The operations of the Divine Spirit, he observes, have been as various with us as with you, take your own description and you have ours correctly. It becomes necessary therefore to state in substance what I wrote to him on the subject. In my description of the astonishing scene that had been passing at Litchfield, I informed him that there had been a very great diversity of feelings in such as were awakened to a serious concern for their immortal interests, and at length had obtained an hope that they had passed from death to life; that all appeared to be deeply impressed with a sense of the importance of religion, and had a sensible conviction of the depravity of their hearts and saw that this depravity was odious and criminal, and their own inexcusable wickedness, for which they deserved to experience the penalties of a righteous law which they had broken in innumerable instances; and all agreed in choosing to be in the hands of God, and feeling well pleased that it is the Lord God omnipotent who reigneth and directeth every event which takes place throughout his vast dominions; but that there was a wide difference in the degree of distress which took place previous to the experiencing that submission of will to God which all felt; that whilst some felt a violent opposition of heart to the law and government of an holy God, such opposition of heart was scarcely perceivable in others; that some were in distress but a few days before they became comfortable in their minds, whilst others remained in sorrow for many months; that the instances of a sudden transition from deep distress to great joy were comparatively few; that in most of the cases which I had observed, the subjects of this work, who eventually obtained an hope of their good estate, after having felt great anxiety of mind, and a deep sense of the odiousness of their characters in the sight of God,

and a thorough conviction of mind that it would be just in God to cast them off for ever, seemed to lose their anxiety about themselves, and it was a common thing for them to complain that they were becoming stupid and had lost their convictions. Yet during this state of their supposed stupidity, it was remarkable that their sense of the corruption of their hearts was greatly increased, they no longer felt any opposition of heart to the character of God; but on the contrary, his character appeared to them glorious, and that because he was a sin hating God; but at this time they had no apprehension that their hearts were changed, or that this holy God was their friend, and whilst their Christian friends entertained the strongest hopes that they were new creatures, they left them to their own reflections without informing them of their opinion concerning them; they however upon observing how widely different the exercises of their minds were, finding in short, that what they used to hate, they now loved, and what they used to love, they now hated, began to suspect that a real change had taken place; they hoped however with much trembling, and gradually advanced to a steady comfortable hope with great caution and much examination. This has been the most usual method in which hope has taken possession of their minds; tho' there have been some remarkable instances of persons passing from the most pungent distress to the most elevated joys. And I have never heard of any case where confidence has arisen through the medium of dreams, visions, or texts of scripture coming suddenly into their minds.

T. REEVE.

Newark, 22d April, 1808.

MY DEAR SIR,

I HAVE received your letter, which was highly gratifying to me indeed.—I had seen a letter before, giving a very interesting account of the work of God among you. I was several times on the point of setting down to write you on the subject—but my daily avocations prevented; until I was favored with your letter. If I was to copy your letter and return it as from myself, it would be, almost in every particular what has passed here. About six years ago, when our worthy pastor, Mr. Griffin, first came to this place, we had a revival of religion amongst us when about one hundred and thirty were added to the church; after that had declined, we were rather in a dull state, which in August last was very low. The administration of the Lord's supper was to take place on the first Sabbath in September. On the Sabbath preceding, it was recommended to the church to keep the Friday on which the preparatory lecture was to be preached, as a day of fasting, humiliation and prayer, that God would pour out his Spirit and revive his work, that this valley of dry bones might become active living beings.—In this exercise the neighboring Parish of Orange agreed to join. If ever the verity of the words of sacred writ, "Before they call I will answer, and whilst they are yet speaking *I will* hear," were pro-

ved, it was in this instance. Many more than the usual numbers attended the exercises of the day on Friday.—The Sabbath was peculiarly solemn.—On Monday our worthy pastor went out in the morning to visit in the neighborhood without the least suspicion that any thing more than common had taken place: when, to his astonishment, every house into which he entered, the family appeared like Cornelius of old, ready to receive the words of truth, and soon melted into tears. This you may readily suppose, animated the spirit of our Pastor—the flame caught the hearts of the truly pious amongst us. The next Sabbath morning a number agreed to form a Society to meet at nine o'clock, to spend an hour previous to going to church, in prayer to God for his blessing on the word; they stiled themselves the Aaron and Hurr Society as supporting the hands of their minister. The second Sabbath, the numbers were doubled, and the third, the schoolhouse in which they assembled was crowded, and has continued so since; besides others in different parts of the village.—It was not long before the blessed work pervaded every part of the Society. No age was exempted. We have had instances of persons between sixty and eighty, some of whom had led what they called moral lives, and trusted they were going to heaven,—who were brought to see, that instead of their being rich and increased in goods, and had need of nothing, that they were "wretched and miserable and poor and blind and naked;" others of them, who had never troubled themselves about any of those things, were made to cry out, in the bitterness of their spirit, What shall we do to be saved?—God also in his sovereign mercy was pleased to ordain praise from the mouths of infants; two instances we have as young as eight years old, who appear to have a change of heart wrought upon them; and several of twelve years of age.

To give you the remarkable instances of divine grace, would exceed the bounds of a letter, and therefore I shall not attempt it; except that there were three young gentlemen of real abilities who were the first scholars in their class, two of whom had been studying the law for two years, and the other for one year, have been the subjects of this work, and are about to dedicate themselves to publishing the glad tidings of salvation to others. The operations of the Divine Spirit have been as various as with you; take your own description and you have ours correctly. During the whole of the time since the revival began, it has been accompanied with a solemn stillness; no commotion or animal agitation whatever.—Although our church has been crowded, I have frequently, as you observe, shut my eyes, to try the experiment, and I should not have known that there was a person in the house but the speaker and myself, from any thing I heard. Tears are often seen, but every attempt made to conceal them.—Frequently after the societies were dismissed, not a person would move; and our minister, although nearly exhausted, would have to speak to

them for an hour afterwards, and then entreat them to go home; and it was with the utmost difficulty he could get away. We have had ever since the commencement of the work, seven lectures by our minister in the week, including the two sermons on the Sabbath, besides private societies in different parts of the village. One evening he has constantly appropriated to the blacks. These labors he performs besides visiting from house to house each day; which has been, I believe, more blessed than public sermons. The Lord's supper is administered with us once in three months; and although a large number of the new converts had received comfort and hope, and gave sufficient evidences of a real change of heart before December; yet none of them came forward, as great strictness and caution are observed with us. On the first Sabbath in March the Lord's supper was administered again. One Sabbath before, one hundred and two were propounded to join the church: of which number, three were of the age of twelve years and one of thirteen. But on the Sabbath, owing to indisposition or some other cause, only ninety-seven appeared and joined the church. It was one of the most solemn days I ever experienced. The house was crowded; at least two thousand people were in it; upwards of five hundred communicants. Thirty persons, twenty-two adults and eight infants were baptized. We expect at least one hundred more will join the church, on the next opportunity which will be on the first Sabbath in June; and there are at least as many more under convictions; and blessed be God, we have no reason to suppose that the work has ceased. Our opposers have been outrageous; all the usual epithets of Fanaticism, Crazy, Mad, &c. have been applied, Some of them attribute it all to human means, although I believe there never was an awakening, where there was less reason for human boasting, or pride to rest upon. Our blessed Saviour seemed to take the work in his own hands, to wear the crown, and receive all the glory.—Whenever the work ceases, my opinion is, that we shall first perceive the symptoms, in Christians themselves relaxing in the spirit of prayer; as long as they continue *fervent* in prayer, there is no danger that God will forsake them. When Moses let his hands down, the Amalekites prevailed; but when they were again raised Israel prevailed.

I mentioned that Orange joined in the fast day, &c. The revival took place there, about the same time, and seventy persons joined the church at one time; it still continues there. It has extended to Elizabeth-Town, Rhaway, Springfield, North Hanover, South Hanover, (in the latter place very remarkably: there were a club of infidels, as I am informed; several of them have become the subjects of this blessed work, and one of them made a recantation before the whole congregation,) it has extended to Caldwell and Bloomfield. In Caldwell, whole families have been awakened; the two last places are recent instances; they have been wit-

nesses to the work here, for near six months, but to no effect until lately; and I am informed it is among them now what it was with us at first.—Yesterday I was informed that the same blessed work had begun in Morris Town in Mr. Richards' congregation within a week, where about fifty are under conviction.

O my dear friend, what trophies to the sovereign love of our divine Redeemer are we permitted to behold! What blessedness is before us! Where will it end! Who can tell or foresee the extent: Surely God is preparing his people for some great event in his providence. Who can refrain from exclaiming with the pious Searle, "How should the humble believer's heart rebound with joy, in the contemplation of the vast blessedness, which awaits him." Surely this is wonder and love, indeed, beyond degree. Wonder without end to angels; and love without bounds to men.—How should the praises of this adorable Messiah live upon each believing heart, and ascend from every redeemed tongue! The believer's very silence, as well as his voice, should praise him; and when his tongue is not heard, his life should be more than eloquent, and declare, by the most convincing argument, the glories of his great Immanuel!! Let Christians, as prisoners of hope, fly to their strong hold—blessed be God there is a covert from the storm. Although his wrath is shaking and will shake our guilty globe, his people are safe in that covert—let us then say from the heart, Come! Lord Jesus, come quickly; let what will become of our worthless names! Whether we meet in this world or not I trust and hope that through the sovereign, unmerited love of our glorious head, we shall meet each other washed in his blood, clothed in his righteousness, in that place of rest prepared for his people, where it is blessedness enough to know that we shall be like Him.

AT a Meeting of the General Association of the State of Connecticut, holden at New-London the third Tuesday in June, A.D. 1808: present,

Rev. Messrs.	From
Abel Flint, Henry A. Rowland,	Hartford North Association.
Calvin Chapin, Israel B. Woodward,	Hartford South
Bezaleel Pinneo, Moses Stuart,	New-Haven West
Matthew Noyes, David Smith,	New-Haven East
William B. Ripley, Abel M'Ewen,	New-London

Samuel Fisher, Roswel R. Swan,	Fairfield West
Daniel C. Banks,	Fairfield East
John Gurley, Walter Lyon,	Windham Original
Andrew Lee, George Leonard,	Windham East
Joseph W. Crossman, Chauncey Lee,	Litchfield North
Ebenezer Porter, Azel Backus,	Litchfield South
Lathrop Rockwell, Thomas Rich,	Middlesex
Hubbel Loomis, William L. Strong,	Tolland
John B. Romeyn, Edward D. Griffin,	Delegates from the General Assembly of the Presbyterian Church in the United States.
Thomas A. Merrill,	Delegate from the General Convention of Congregational and Presbyterian Ministers in the State of Vermont.

Mr. Chauncey Lee was chosen Scribe, Mr. Backus, Moderator, and Mr. Flint, assistant Scribe.

The certificates of delegation were read, and the session opened with prayer by the Moderator.

The Rev. Messrs. Ripley, Chapin, Griffin, Pinneo, and Merrill, were chosen a Committee of overtures.

The Committee of overtures made a Report, upon which the Association proceeded to consider the several articles contained therein.

The Trustees of the Missionary Society of Connecticut exhibited a Report, upon which it was voted, that the said Report be referred to a Committee, and that Messrs. Porter, Stuart, and Andrew Lee be the Committee. The Report is as follows:

REPORT of the Trustees of the Missionary Society of Connecticut, to said Society, to be convened at New-London, on the third Tuesday of June, 1808.

REV. FATHERS AND BRETHREN,

YOUR Trustees are bound, at your annual meeting, to lay before you a Report of the state of missions, and their proceedings during the year, that the Society may have all the information requisite to guide them in their deliberations on missionary subjects, in their annual session. To go into a detailed account of the state of missions, and our own proceedings, as a Board of

Trustees, is unnecessary, as our printed Narrative contains all the important information on missionary subjects during the year.

The statement of the Funds of the Society is subjoined to the Narrative; and it exhibits a view of the accounts as audited the first of January, 1808. A list of the Contributions of May last, so far as returns have been made to the Treasurer, accompanies this Report. The Trustees conceive it important that the Society should have an accurate statement of their Funds, every year, and accordingly have taken measures that this may be done. The Contributions of this year, as far as we can judge from the returns already made to the Treasurer, are not equal to those of former years. This unpleasant circumstance, we would hope, is owing to the peculiar state of our Country, rather than to an abatement of a charitable disposition, or of missionary zeal. We hope and trust that the pious and benevolent, over the State, feel as much interest in, and as lively friendship for the missionary institution as heretofore.

It must be matter of abundant gratitude to God, in whose hands are all hearts, and the times and seasons, that the Legislature of the State are disposed to afford their influence and support to the missionary cause, and in every suitable way to encourage it; and that the people of the State, by liberal contributions, have evinced a commendable zeal to diffuse the blessings of the gospel, and to promote the Redeemer's kingdom. From time to time, by generous donations in books or money, individuals have exerted themselves to aid the cause; and the state of the Funds is such as to afford very encouraging prospects to the friends of missions.

Your Trustees, feeling the importance of furnishing the people in the new settlements, and in our fields of missionary labors, with the Bible,—Religious tracts,—and pious and evangelical books, are turning their attention, more and more, to this grand object; and are taking much pains to distribute among the new settlements religious books.

The Trustees, after deliberately weighing the subject, were of the opinion, that, all things considered, it was wise not to petition the General Assembly of the State, at their session in May, to grant permission for a Contribution in May next, for the Missionary Society.

A kind and gracious Providence seems to smile propitiously on our efforts to spread the gospel. In regard to the heathen on our borders, the door does not yet appear to be opened to carry among them the good news of life and salvation. The object, though almost hopeless, is not altogether abandoned. We are anxiously waiting for a gracious God, in the riches of his goodness, to open the way for the spread of the gospel among them.

With respect to the state of your missions,—the number of laborers,—the fields in which they are to labor,—the names of the persons employed on missions,—the success attending their pious exertions to spread the honors of the Redeemer's name,—the

gratitude which our brethren and friends in the new settlements express for the efforts made to carry the gospel, in its ministrations, among them,—we beg leave to refer the Society to our printed Narrative, on the subject of missions, a copy of which is herewith transmitted to each member of the Society. Since the publication of the Narrative, nothing material has taken place, except the ordination of Mr. Enoch Burt, as a Missionary to New Connecticut; an account of which is herewith also transmitted to the Society. We have no other new information to lay before the Society.

By means of missionary correspondence, we find that the missionary spirit and exertions, in Europe and America, are still prevailing,—that new missions are forming,—the number of Missionaries increasing,—Bible Societies establishing,—efforts to translate the holy scriptures into the various languages of the nations wonderfully prospered,—religious tract societies instituted,—and the prospect of success in spreading the gospel constantly brightening. Your Trustees congratulate the Society on these auspicious events. Is not the time to favor Zion rapidly coming on? Shall we not reckon it an honor to be employed as humble instruments, in building up the divine Redeemer's glorious gospel kingdon? May we not hope that the day is fast hastening, when all shall be taught of God,—when Zion shall arise and shine,—when errors and divisions shall be done away,—and when the name of Jesus shall be great from the rising to the setting sun?

Your Trustees close their Report with imploring the gracious presence of the great head of the Church to be with the Society, in their approaching session. May it be harmonious and pleasing, and all their measures be under the divine guidance! Amen.

In the name of the Trustees,

Hartford, June 13, 1808. ABEL FLINT, *Secretary.*

The Treasurer of the General Association reported a statement of his accounts, which was accepted and approved.

The several district Associations exhibited answers to the proposals referred to them by the last General Association, relative to the nomination and choice of delegates to the General Assembly of the Presbyterian Church, and to the General Convention of Vermont, from which answers it appears that a majority of the Associations are opposed to said proposals.

The report of the delegates to the Presbyterian Church was read and approved.

Messrs. Chapin, Rowland, and Stuart were appointed a Committee to take into consideration a proposal from Tolland Association, relative to the nomination and choice of delegates to the General Assembly of the Presbyterian Church, and to the General Convention of Vermont, and to report thereon.

Sundry copies of extracts from the Minutes of the General Assembly of the Presbyterian Church in the United States of Ameri-

ca, A D. 1807, were presented to the Association, by the delegates from the General Assembly : Upon which, *Voted*, That the said Extracts are gratefully received, and that they be distributed among the several district Associations.

The Associational Sermon was preached by the Rev. Calvin Chapin, from 1 Timothy iv. 16.

In the evening a Sermon was delivered by Mr. Romeyn of Albany, from 2 Corinthians v. 14—17.

WEDNESDAY June 22.

The Committee appointed, at the last meeting of the General Association, to prepare and report a serious and affectionate address to the ministers and churches of the State, on the importance of united endeavors to revive gospel discipline in our churches, made a Report, which, being read and maturely considered, was approved: Whereupon the Rev. Messrs. Azel Backus, Asahel Hooker, and Ebenezer Porter were appointed a Committee to superintend the printing of said address ; with permission to make such verbal alterations, and such transpositions, not affecting the sense, as they shall find necessary ; and also to adopt such measures to cause the same to be distributed through the state, as they shall judge expedient.

Messrs. Griffin, Rowland, and Pinneo were appointed a committee to prepare a Report respecting the state of religion in our churches, and those connected with us, from the accounts which shall be given by the several members of the Association on that subject.

The Association then proceeded to the enquiry respecting the state of religion.

At 4 o'clock P. M. a Sermon was preached by the Rev. Edward D. Griffin of Newark, from Colossians i. 10.

In the evening a Sermon was preached by the Rev. Thomas A. Merrill, of Middlebury, Vermont, from Proverbs xiv. 12.

THURSDAY June 23.

The Association proceeded in, and concluded the enquiry respecting the state of religion.

A Letter addressed to the Association, from the Rev. William Patten of Newport, written in the name of the Rhode Island and African Missionary Society, was read and referred to the Trustees of the Missionary Society of Connecticut.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, viz. Rev. Messrs. Nathan Perkins, D. D. William Robinson, Benjamin Trumbull, D. D. Matthew Noyes, Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, Moses C. Welch, Andrew Lee, Samuel J. Mills, Dan Huntington, Elijah Parsons, and Nathan Williams, D. D.

The following persons were appointed receivers of money in their several Associations, for the Treasury of the General Association, *viz.* Rev. Mess. Henry A. Rowland, William Robinson,

Samuel Merwin. Matthew Noyes, Samuel Nott, Horace Holley. Jehu Clark, Zebulon Ely, Andrew Lee, Charles Prentiss, Azel Backus, Elijah Parsons, and Ephraim T. Woodruff.

The Rev. Ablel Flint was chosen Treasurer of the Association for the year ensuing.

The Rev. Andrew Yates was chosen Auditor of the Association for the year ensuing.

The list of unsettled ministers in the State, and of lincentiates from the several Associations, was found as follows, *viz. Of the former*, Rev. Messrs. David Avery, Mansfield; Simon Backus, Bridgeport; Samuel Camp, Ridgebury; Aaron Cleveland, Wethersfield; James Dana, D. D. New-Haven; George Hall, East-Haddam; Claudius Herrick, New-Haven; Calvin Ingals, Stafford; William Lockwood, Glastenbury; Jabez Munsell, New-London; Samuel Munson, Huntington; John Noyes, Norfield; Thomas Robbins, Norfolk; Samuel Stebbins, Simsbury; Thomas Williams, Pomfret. *Of licensed Candidates*, Jason Allen, Jun. Montville; Charles Atwater, New-Haven; Jonathan Bird, Berlin; Reuben Chapin, Somers; John Chester, Jun. Wethersfield; George Colton, Hartford; Chester Colton, Hartford; Noyes Darling, Yale College; Mills Day, Yale College; John G. Dorrance, Brooklyn; Joseph Edwards, Middletown; Nathaniel Freeman, New-Haven; Henry Frost, New-Haven; Asahel Gaylord, Norfolk; Silas Higley, Granby; Bela Kellog, New-Haven; Francis King, Bolton; Gilbert R. Livingston, Redhook; Frederic Marsh, New-Hartford; Allen M'Lean, Bolton; Mark Mead, Greenwich; Thomas Punderson, New-Haven; Andrew Rawson, Brattleborough; James W. Robbins, Norfolk; Thomas Ruggles, Guilford; Nathan Strong, Jun. Hartford; William F. Vaill, East-Haddam; Hezekiah G. Ufford, Stratford; Horatio Waldo, Coventry; Stephen Williams, Woodstock; Timothy Williams, Wookstock; Joshua L. Williams, Harwinton; Luke Wood, Somers; John Woodbridge, Southampton.

The following persons were elected Trustees of the Missionary Society of Connecticut for the year ensuing, viz. His Honor John Treadwell, the Hon. Roger Newberry, the Hon. Aaron Austin, the Hon. Jonathan Brace, the Hon. John Davenport, Enoch Perkins, Esq. the Rev. Messrs. Nathan Perkins, D. D. Elijah Parsons, Samuel Nott, Calvin Chapin, Samuel J. Mills, and Moses C. Welch.

Andrew Kingsbury, Esq. was chosen Treasurer of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Abel Flint was chosen Auditor of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Messrs. Bazaleel Pinneo, Timothy Dwight, D. D. and John Elliot were appointed Delegates to the General Assembly of the Presbyterian Church, in the United States, to convene at Philadelphia, the third Thursday of May, 1809. The Rev. Messrs. Henry A. Rowland, Chauncey Lee, and Zebulon Ely were chosen substitutes.

The Rev. William Storrs was chosen to represent this body in the Convention of Congregational and Presbyterian Ministers, in the State of Vermont, to convene at Windsor, the first Tuesday of September next ; and the Rev. William Lyman was chosen his substitute.

The Committee appointed to take into consideration a proposal from Tolland Association relative to the nomination and choice of delegates from the General Association of Connecticut to the General Assembly of the Presbyterian Church and to the General Convention of Vermont, reported, That, as the opinion of the several Associations has been fully expressed on the subject, and as the greater part of them have resolved, that no alteration ought to be made in the mode of choosing delegates, it is inexpedient to adopt said proposal ; which Report was accepted and approved.

The Committee to whom was referred the Report of the Trustees of the Missionary Society of Connecticut, recommended that it be accepted and approved ; Whereupon,

Voted, To accept and approve the said Report.

Voted, That the next meeting of the General Association be holden the third Tuesday of June, 1809, at 11 o'clock A. M. at the house of the Rev. Zebulon Ely, in Lebanon.

Voted, To continue the Committee for the publication of religious tracts.

The Rev. Abel Flint was appointed to superintend the printing and distribution of the Minutes of this Association.

The Rev. Lemuel Tyler was appointed to preach the Concio ad Clerum, on the evening of the next commencement, at New Haven.

On motion of New Haven West Association, Resolved, That it be recommended to the several ministers in this State, that no foreigner be ordained over any of our churches, until he has preached one year at least in the place where he is to be ordained.

On motion of Middlesex Association, Resolved, That the Register of the General Association be admitted to a seat, as a member of the General Association, *ex officio*.

The Committee appointed to prepare a Report respecting the state of religion, in our churches and those connected with us, made a Report, which being amended, was accepted, and is as follows,—

" The General Association have heard, with strong emotions of pleasure and gratitude, the statements made by the members, in the free conversation on the state of religion. From these accounts it has appeared, that the general harmony of our churches is by no means diminished ; that religious error, if it has not received a serious check, has at least become less bold ; that in almost every associational district, the goings of our God and our King are apparent, and in some districts the triumphs of his grace illustriously displayed. The General Association have also been refreshed with the accounts received from the delegates of the

General Assembly of the Presbyterian Church, and the General Convention of Vermont, of the flourishing state of the Redeemer's kingdom, in many places within the bounds of the Presbyterian Church, and in some portions of the State of Vermont. In all these accounts, while we have seen in them a confirming proof of the depravity of the natural heart, and the necessity of man's being born again, we have discovered incontestible evidence of the supernatural operations of the Holy Ghost, and of the power and sovereignty of divine grace. At no former period, it is believed, have we had more cause for encouragement and gratitude. We feel ourselves loudly called to prostrate our souls before the God of all our mercies, and with profound reverence adore him, for the riches of his immeasurable grace. We find new encouragement to trust the cause of Zion in the hands of the Redeemer, without being appalled by the number and rage of her enemies. And while we thus tender to each other our mutual congratulations, we would exhort one another, and solemnly charge each his own soul, to awaken to more fervent and humble zeal, and to more apostolic fidelity, in the sacred ministry, which has been so manifestly blessed as the means of the salvation of men."

After a prayer by the Rev. Mr. Romeyn, adjourned *sine die*.

CHAUNCEY LEE, } Scribes.
ABEL FLINT, }

At a Meeting of the Association of the Eastern District of Fairfield County, convened at the house of the Rev. Stephen W. Stebbins, in Stratford, May 31, 1808 : were present,

Rev. Messrs. David Ely, Stephen W. Stebbins, Medad Rogers, Elijah Waterman, Jonathan Bartlett, Jehu Clark; Israel Ward, chosen Moderator; Richard Williams, Daniel C. Banks, chosen Scribe ; Andrew Elliot.

The Association was opened by prayer offered by the Moderator.

An application was made to this Association by the Rev. Dr. Perkins and the Rev. Calvin Chapin, from the Committee of Missions of the Trustees of the Missionary Society of Connecticut, requesting this body, in behalf of said Trustees, (should they see fit) to ordain Mr. Enoch Burt, a licentiate from the county of Hampshire, Massachusetts, to the work of thegospel ministry, to be employed as a Missionary to New Connecticut. The Association voted to comply with said application, and proceed to the examination of Mr. Burt, relative to his church standing and his doctrinal and experimental acquaintance with Christianity, and after obtaining satisfaction with regard to the foregoing particulars, Voted, unanimously to proceed to the ordination of Mr. Burt at half past ten o'clock the first of June. The several parts to be perfor-

med on the occasion, were assigned to the following gentlemen, viz. The Rev. Elijah Waterman to make the introductory prayer; Rev. Nathan Perkins, D. D. to preach the sermon;—Rev. David Ely to make the consecrating prayer, during the imposition of hands by the Rev. Messrs. Nathan Perkins, David Ely, Stephen W. Stebbins, and Calvin Chapin; Rev. Stephen W. Stebbins to give the Charge; Rev. Calvin Chapin to give the Right hand of Fellowship: and Rev. Jonathan Bartlett to make the concluding prayer.

The above voted as the doings of this Association,

Attest,

DANIEL C. BANKS, *Scribe.*

The ordination was performed on June 1, 1808, in the manner as above,

ISRAEL WARD, *Moderator.*

Attest,

DANIEL C. BANKS, *Scribe.*

ORDINATIONS.

ON Wednesday June 15th, 1808, the Rev. TIMOTHY P. GILLET was ordained to the pastoral care of the first church and Society in Branford. The Rev. Benjamin Trumbull, D.D. made the introductory prayer; the Rev. Alexander Gillet preached the Sermon from Matthew xiii. 52;—the Rev. Ammi R. Robbins made the consecrating prayer; the Rev. John Foot gave the charge; the Rev. Matthew Noyes gave the right hand of fellowship; and the Rev. John Elliot made the concluding prayer.

ON the 24th of February last, was ordained to the pastoral care of the church of Christ in New Milford, the Rev. ANDREW ELLIOT. The Rev Samuel Sturges made the introductory prayer: Rev. Samuel Fisher preached the sermon from 1. Cor. ix. 16; Rev. David Ely made the consecrating prayer; Rev. Stephen W. Stebbins gave the charge; Rev. Israel Ward gave the right hand of fellowship; Rev. Elijah Waterman gave the charge to the people and Rev. Medad Rogers made the concluding prayer.

The consecration of a minister to watch for the souls of his fellow men, always an interesting scene, was in this case rendered peculiarly solemn and joyful by the recollection of past difficulties in the society and by a general harmony throughout the present occasion, promising the most happy consequences.

ORDAINED at New Canaan Feb. 10th, 1808, the Rev. WILLIAM BONNEY. Rev. William Fisher of Middlesex made the introductory prayer; Rev. Ebenezer Porter of Washington preached the sermon from 1 Thess. ii. 4: Rev. Platt Buffet of Greenwich offered the consecrating prayer; Rev. S. Goodrich of Ridgfield gave the charge; Rev. Heman Humphrey of Fairfield gave the right hand of fellowship; Rev. Daniel Smith of Stamford, gave the charge to the people, and Rev. Samuel Fisher of Wilton made the concluding prayer.

POETRY.

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"*Who love to be called of Men Rabbi ?*"
Matthew xxiii. 8.

NOT the Godly—'tis their glory
To renounce a mortal's bays,
Often greetings to the pilgrim
Do but check him in his race.

Not the Humble—'tis their burden
That they're loaded with attire ;
Stripp'd or light'ned of their plumage,
Easier they ascend and higher.

Not the Contrite—they are happy,
In the notice of a God ;
Can a title make them richer ?
What is honor from a clod ?

Not Faith's subjects—for a kingdom
Is their least allotted prize,
Names and crowns and thrones are baubles,
To the kingdom in the skies.

Not the Heavenly—their devotion
Is not kindled by this star ;
That alone which leads to JESUS,
Shares their homage, claims their care.

Not the Saint then—for these graces
Form his whole, his inmost heart ;
Pride and envy, lust, ambition,
Carnal love and joys, no part.

Spare then, O ye fond dispensers,
Masters of these titles, spare
The heirs of GOD, and fill with vapor
Those alone who thrive on air.

Titled Christians, look to JESUS,
Ever fleeing man's applause,
Lisp his accents ;* take no honor
But from God and thro' the cross.

* John v. 45.